

Aleksandra Sander
ORCID: 0000-0001-7035-5729
University of Szczecin

Religiosity of Young Germans and Religious Education in German State Schools

ABSTRACT

The article presents empirical data illustrating the value system of young Germans and the position played by religiosity within it. It refers to *Shell Jugendstudie* youth research, which was carried out in 2015 and 2019 (the penultimate and ultimate youth studies published). The basic legal acts relating to religious education in state schools are also described. Examples of solutions regarding teaching religion and ethics that are practiced in different federal states of Germany are also shown.

KEYWORDS:

religion, religiosity,
religious lessons,
Germany, youth studies

Introduction

German law sanctions the freedom of religion and religious beliefs. Article 4 of the Basic Law of the Federal Republic of Germany (cf. https://www.gesetze-im-internet.de/gg/art_4.html [access: 7.05.2023]) guarantees freedom of religion, conscience, and religious and philosophical beliefs. It also guarantees the possibility of the undisturbed practice of religion. Between 2018 and 2022, the number of German citizens for whom religion played an important role remained relatively stable (cf. <https://de.statista.com/statistik/daten/studie/264229/umfrage/lebenseinstellung-bedeutung-von-religion-und-fester-glaubensueberzeugung/> [access: 7.05.2023]).

Artykuły i rozprawy

SPI Vol. 26, 2023/4
e-ISSN 2450-5366

DOI: 10.12775/SPI.2023.4.005en
Submitted: 27.06.2023
Accepted: 29.09.2023

Articles and dissertations

In 2018, 16.51 million German citizens reported that religion was important in their lives; in 2019—17.2 million; in 2020—17.77 million; in 2021—17.49 million. In 2022, 17.1 million Germans over the age of 14 stated that religion was very important in their lives and that stable, religious convictions were equally important to them. According to Eurostat data, which illustrates involvement in the activities of the Church or other religious communities, 16.8% of Germans aged 16 and over are involved in such activity (overall, in the 27 EU countries, such involvement is rated at 21.4 %) (cf. https://ec.europa.eu/eurostat/databrowser/view/hlth_ds040/default/table?lang=de [access: 7.05.2023]).

According to data from representative research on the opinions of EU member states—Eurobarometer Spezial 484 (12/2018) (cf. <https://www.bpb.de/kurz-knapp/zahlen-und-fakten/soziale-situation-in-deutschland/145148/religion/> [access: 8.05.2023]), 28.6% of German respondents considered themselves to be Catholic, 25.8% Protestant, and 26.9% non-believers (atheists, agnostics). Additionally, 7.6% belonged to another Christian religious community, and 3.5% were Muslim. Orthodox faith was declared by 2.2% of the survey participants, 0.7% identified as Buddhists, and 0.1% as Jewish. Similarly, 0.1% of the respondents claimed to be Hinduists. It is notable that the confessional declarations of the respondents differ between the federal states (states formed from the areas of the former German Democratic Republic and the former Federal Republic of Germany). Sixty-eight-point three percent of respondents from the former GDR declared themselves to be non-believers (with 6.0% considering themselves Catholics and 9.7% Protestants). In contrast, only 16.6% of respondents from the former FRG declared themselves to be non-believers (with 34.3% considering themselves Catholics and 29.8% Protestants).

The objective of this article is to describe the findings of selected studies on the value system of young Germans and the status of religious education in German public schools. Due to the nature of this study, an arbitrary selection of empirical research results from renowned research institutes as well as data from official sources have been used. Thus, the article should not be considered exhaustive or definitive.

Young Germans' world of values and religiosity

There is no doubt that values give meaning to human life. It is important that individuals not only accept but also analyze and create their value systems (Ostrowska 2006: 413). Religions and their underlying concepts of humanity can serve as guideposts in times of moral ambiguity and freedom of choice, particularly in a world driven by economic growth and profit. This article utilizes empirical data from the representative Shell Jugendstudie youth studies (cf. <https://www.shell.de/ueber-uns/initiativen/shell-jugendstudie/ueber-die-shell-jugendstudie.html> [access: 10.05.2023]), published in 2015 and 2019. These studies, often referred to as the “Bible of youth research,” have been conducted periodically since 1953 to document the situation, moods, expectations, and worldviews of German youth.

The seventeenth edition of the youth study, titled *Jugend 2015. Eine pragmatische Generation im Aufbruch* [Youth 2015. The Pragmatic Generation at the Start], involved a representative sample of 2,558 young Germans aged 12 to 25. Conducted between January and mid-March 2015, the survey used a standardized questionnaire. The eighteenth and latest edition, *Jugend 2019. Eine Generation meldet sich zu Wort* [Youth 2019. The Generation Speaks Up], surveyed 2,572 young Germans aged 12 to 25, also using a standardized questionnaire from early January to mid-March 2019.

The results from the eighteenth edition indicate that young Germans possess a strong value system (Albert, Hurrelmann, Quenzel 2015). Most young Germans live with their families of origin, where they learn to build relationships and develop their personalities. They appreciate values traditionally associated with social life and self-reliance. For example, industriousness and a love of order were important to 82% of respondents. General principles of social life were deemed more important than creativity (79%) and enjoyment of life (80%). Having good friends was very important to 97% of respondents, and 93% valued having a trustworthy partner. Family life was important to 90% of respondents, leading a responsible life to 88%, respecting law and order to 84%, and maintaining a healthy lifestyle to 80%. Faith in God was significant to 33% of the respondents (cf. <https://de.statista.com/statistik/daten/studie/507536/umfrage/wertorientierungen-von-jugendlichen-in-deutschland/> [access: 12.05.2023]).

Religiosity was not highly ranked among the values of young Germans surveyed in 2015. While they did not deny the need for the Church and appreciated its social functions, they felt that the Church did not provide answers to the important questions in their lives (*Zusammenfassung...* 2015: 30). Despite this, the majority of young Germans declared membership in some religious community or Church (*Zusammenfassung...* 2015: 30). However, only 38% of the young respondents who identified as Christian considered belief in God important. Among Muslim youth, 81% deemed belief in God significant.

In 2015, young Germans who identified as non-religious were a minority, making up 23% of the survey population (*Zusammenfassung...* 2015: 30). Nevertheless, a substantial portion of these young people supported the institution of the Church, with 42% thinking it was good that the Church exists. In contrast, 39% felt the Church should not exist (19% gave no response).

The 17th edition of the youth study revealed differences in religiosity between young Germans from East and West Germany (*Zusammenfassung...* 2015: 30). Belief in God was not important for 68% of respondents in the “new” federal states, whereas 45% of respondents from West Germany considered belief in God important.

The most recent, 18th edition of the youth studies, titled *Jugend 2019. Eine Generation meldet sich zu Wort*, continued to emphasize values related to relationships (cf. <https://de.statista.com/statistik/daten/studie/507464/umfrage/wertorientierungen-von-jugendlichen/> [access: 25.05.2023]). In 2019, as in 2015, 97% of participants declared that having good friends was important. Having a trustworthy partner was crucial for 94% of respondents (up 1 percentage point from 2015), and a good family life remained important for 90% (unchanged from 2015). Independence from others, order, and respect for the law were significant for 84% of participants, which is consistent with 2015 figures. Hard work and ambition were important for 80% (a decrease of 2 percentage points from 2015), and health was also valued by 80%. Seventy one percent of young Germans found environmental awareness important in 2019, an increase of 5 percentage points from 2015. Having a high standard of living was significant for 63% (down from 69% in 2015), and prioritizing personal needs over others’ needs was important for 48% (a decrease

of 9 percentage points from 2015). Belief in God was important for 39% of respondents, an increase of 3 percentage points from 2015 (cf. <https://www.shell.de/ueber-uns/initiativen/shell-jugendstudie/alle-schaubilder-und-grafiken.html> [access: 26.05.2023]). However, 41% of participants did not consider faith in God significant (cf. <https://de.statista.com/statistik/daten/studie/1073241/umfrage/wichtigkeit-des-glaubens-an-gott-bei-jugendlichen/> [access: 26.05.2023]). Among young Muslims, faith in God was important to 73% , while only 24% of Protestant youth found it significant (Albert et al. 2019: 26).

In 2019, as in 2015, the Church continued to be viewed positively. Regardless of their religion, 69% of respondents believed that the Church's existence is beneficial (75% of Catholic youth, 79% of Protestant Evangelical youth, and 45% of non-believing youth shared this sentiment) (Albert et al. 2019: 26).

Overall, based on the 2015 and 2019 Shell Jugendstudie youth studies, it can be concluded that young Germans generally maintain a stable value system. Differences in the percentages of declared values were relatively minor. Relationships with friends, partners, and family members were important to respondents, as well as values related to personal independence and social life. Notably, a high percentage of respondents declared health as an important value, even though the survey was conducted before the SARS-CoV-2 pandemic. The Shell Jugendstudie study shows that belief in God did not rank high in the value system of young Germans. Researchers note a significant decrease in the importance of faith in God over a 17-year period. In 2002 (the fourteenth edition of the youth study), 51% of participants said that faith was important to them, while in 2019 (the eighteenth edition), only 39% expressed this view (with a decrease of 12 percentage points among Catholic youth) (cf. <https://www.shell.de/ueber-uns/initiativen/shell-jugendstudie/alle-schaubilder-und-grafiken.html> [access: 31.05.2023]). Among Evangelical youth, the importance of belief in God also declined, from 38% in 2002 to 24% in 2019 (a drop of 14 percentage points) (cf. <https://www.katholisch.de/artikel/23265-christliche-jugendliche-in-deutschland-glauben-immer-weniger-an-gott> [access: 31.05.2023]).

Legal basis for religious education in German state schools: Introduction

In the Federal Republic of Germany, the organization of schools is the responsibility of the individual states. The Ministries of Education (Kultusministerien) of the sixteen states determine matters related to education and upbringing, which can lead to differences in curriculum plans and the range of subjects taught. The states may also organize the permeability between the different elements of the education system in various ways. Additionally, the federal states' ministries of education oversee adult education, culture and the arts, and relations between the state and religious communities. At the supra-regional level, the Permanent Conference of the Ministers of Education of the States of the Federal Republic of Germany (*Kultusministerkonferenz*, KMK) coordinates educational and cultural policy issues. Consequently, religious education in state schools is the responsibility of the states, and its form may vary from one state to another. This article deals with issues related to state schooling.

The legal basis for religious education is outlined in the Basic Law of the Federal Republic of Germany. Article 4 of this Law guarantees freedom of religion, conscience, religious and philosophical beliefs, and the possibility of undisturbed religious practice. Article 7 of the Basic Law stipulates that religious instruction in state schools is a compulsory subject (except in non-denominational schools) and must be taught in accordance with the rules of the respective religious communities (cf. https://www.gesetze-im-internet.de/gg/art_7.html [access: 1.06.2023]). As religious instruction is defined as a compulsory subject, pupils are required to participate in religious education and receive marks, which are considered for promotion to the next grade. Furthermore, Article 140 of the Basic Law (cf. https://www.gesetze-im-internet.de/gg/art_140.html [access: 1.06.2023]), mandates that the state maintain a neutral stance towards faith communities and not identify with any of them (there is no state Church). However, religious practice is not solely a personal matter for believers; it is also supported by the German state (Article 4, para. 2 of the Basic Law stipulates that “The state guarantees undisturbed practice of religion”). Therefore, religious practice is a public

matter and requires cooperation between state institutions and faith communities.

According to the principle of neutrality towards religious communities, the German state cannot organize religious education on its own; instead, these tasks are carried out by the religious communities themselves. In some federal states, agreements have been made between the Catholic and Protestant Churches and the ministries of education regarding cooperative forms of religious education (*Zur Situation des Katholischen Religionsunterrichts...* 2002: 9). For example, religion lessons in schools focus on teaching the Christian faith from either the Catholic or Evangelical perspective, rather than Christianity as such. It is the leaders of such faith communities who decide on the content and the teachers for these lessons. The state and the faith communities jointly monitor and ensure that the teaching content complies with the Basic Law. In accordance with the equality clause guaranteed by Article 3, para. 3 of the Basic Law of the Federal Republic of Germany no one can be discriminated against based on their political or religious views (cf. https://www.gesetze-im-internet.de/gg/art_3.html [access: 2.06.2023]). Therefore, religious education lessons cannot be restricted to Christian content only. For example, in North Rhine-Westphalia, the Ministry of Education has set a requirement for a minimum number of participants to organize religion lessons in state schools. If a school has twelve pupils of a particular religion, religious education will be organized for them accordingly (cf. <https://bass.schul-welt.de/5125.htm> [access: 2.06.2023]).

In Germany, parents (legal guardians) can decide on their child's participation in religion lessons. Article 7, para. 2 of the Basic Law stipulates that parents have the right to decide on their children's religious education (cf. https://www.gesetze-im-internet.de/gg/art_7.html [access: 5.06.2023]). According to the *Reichsgesetz über religiöse Kindererziehung* of July 15, 1921, which is still in force, parents (legal guardians) decide on the religious education of their children up to the age of 12. From the age of 14, children can decide for themselves whether or not to attend religious education classes, a concept referred to as "religious maturity" (*Religionsmündigkeit*). An exception to this rule exists in Bavaria and Saarland, where students can decide for themselves whether or not to attend religious education

classes at the age of 18 (*Zur Situation des Katholischen Religionsunterrichts...* 2002: 7).

Differentiation of teaching subjects: A review of selected educational offers for religious education in German state schools

In the Basic Law of the Federal Republic of Germany, only religion is explicitly listed as a subject of study. However, the teaching of religion is currently the subject of public debate in the context of social change and various interpretations of spirituality. Today, faith and religious practice are increasingly seen as personal choices, and there is axionormative pluralism and the emergence of new religious communities.

In the Federal Republic of Germany, religious education takes two main forms (Spielhaus, Štimac 2018: 42). The first form is denominational, such as Catholic or Evangelical education, and has been extended to include the teaching of other religions such as Alevi, Buddhist, Orthodox, and Islamic). The second form consists of alternative subjects offered by schools as either optional or compulsory courses. This article will focus on the exemplary educational offerings concerning this second form of religious education.

As mentioned, Article 7 of the Basic Law of the Federal Republic of Germany stipulates that religious instruction in state schools is a compulsory subject, except in non-denominational schools, and is to be taught in accordance with the rules of the respective faith communities (cf. https://www.gesetze-im-internet.de/gg/art_7.html [access: 1.06.2023]). However, in some federal states, alternative subjects have been incorporated into the curricula (Spielhaus, Štimac 2018: 42). For instance, in Berlin, religious education related to specific confessions is offered as an optional subject, delivered by the faith communities themselves with financial support from the Berlin Senate. The grades in this subject do not affect promotion to higher grades. Since 2006, a compulsory subject called “Ethics” has been introduced for students in years 7–10 (cf. https://bildungsserver.berlin-brandenburg.de/fileadmin/bbb/unterricht/rahmenlehrplaene/Rahmenlehrplanprojekt/amtliche_Fassung/

Teil_C_Ethik_2015_11_10_WEB.pdf [access: 15.06.2023]). This subject focuses on a person's relationships with oneself, others, and the environment, and on helping students explore the question of what is a good life and how it should be lived.

Another example is the Free Hanseatic City of Bremen, which follows the model of Hamburg (*Religion. Bildungsplan...* 2014: 4). In Bremen, religious education covers various religious issues and worldviews (*Religion. Bildungsplan...* 2014: 4–5). This subject is not dedicated to a specific religion and is not intended to instruct followers of a particular confession.

A different approach to religious education was introduced in the state of Brandenburg. Starting in the 2008/2009 school year, the state of Brandenburg introduced the subject “Lifestyle—Ethics—Religious Studies” for grades 5–10 (cf. <https://mbjs.brandenburg.de/bildung/weitere-themen/lebensgestaltung-ethik-religionskunde-l-e-r.html> [access: 16.06.2023]). This subject aims to impart knowledge in ethics and religious studies and develop skills for leading a value-oriented life. It maintains a neutral stance on worldviews and religions and is not intended to substitute traditional religious education.

Table 1 shows the nomenclature for ethics lessons (understood as a general term for a group of substitute subjects) used in different federal states.

Table 1. Names of substitute subjects in the educational offers of individual federal states

Federal state	Name of the subject
Baden-Württemberg	Ethics
Bavaria	Ethics
Berlin	Ethics, Philosophy (General Education in Secondary Schools)
Brandenburg	Lifestyle—Ethics—Religious Studies
Bremen	Philosophy
Lower Saxony	Values and Norms
Hamburg	Philosophy
Hesse	Ethics
Saarland	General Ethics
Mecklenburg-Vorpommern	Philosophy for Children (Grades 1–10), Philosophy (Secondary School)

Federal state	Name of the subject
North Rhine-Westphalia	Practical Philosophy/Philosophy
Rhineland-Palatinate	Ethics
Saxony	Ethics
Saxony-Anhalt	Ethics Lesson
Schleswig-Holstein	Philosophy
Thuringia	Ethics

Based on: *Zur Situation des Unterrichts in den Fächern Ethik...* 2020: 5–6.

According to the Permanent Conference of the Ministers of Education of the States of the Federal Republic of Germany (KMK), the overriding goal of teaching ethics (understood as a general term for a group of substitute subjects) is to develop ethical competence to navigate a rapidly changing world, including technological advancements (cf. <https://www.kmk.org/themen/allgemeinbildende-schulen/unterrichtsfächer/religion-ethik-philosophie.html> [access: 20.06.2023]). Ethics education aims to improve students' competence in forming and articulating their views and judgements, and to prepare them for responsible action. The nomenclature for ethics teaching varies (see Table 1), with subjects such as “Values and Norms,” “Lifestyle—Ethics—Religious Studies,” and “Philosophy” offered across federal states. Ethics education is provided at the secondary level in all federal states and at the primary level in some. In most states, it has the status of a subject substituting religious education and is treated as a compulsory or elective subject.

In most federal states, participation in ethics lessons is compulsory for students who do not belong to a religious confession, are not assigned to a specific religious education, or for whom no religious education is provided (*Zur Situation des Unterrichts in den Fächern Ethik...* 2020: 8). From the 2020/2021 school year, ethics education was provided from grade 6, and from the 2021/2022 school year, from grade 5 in all comprehensive schools (*Zur Situation des Unterrichts in den Fächern Ethik...* 2020: 13).

The percentage of students participating in religious education lessons is presented in Table 2.

Table 2. Students' participation in religious lessons in the school years 2019/2020 and 2021/2022 (%)

Form of teaching RE	School year 2019/2020	School year 2021/2022
Catholic RE lesson	28.3	27.2
Evangelical RE lesson	32.5	31.1
Ethics lessons	21.6	23.1
% of students who do not participate in any form of teaching RE	6.0	6.1
philosophy	5.1	5.5
integrated RE	4.0	4.4
other forms of RE	1.1	1.3
Islamic RE lessons	0.6	0.6
knowledge of Islam	0.4	0.3
substitute subjects	0.4	0.4
Jewish RE lesson	0.01	0.01
Orthodox RE lesson	0.01	0.02

Based on: *Auswertung Religionsunterricht Schuljahr 2019/20 2021: 7; Auswertung Religionsunterricht Schuljahr 2021/22 2022: 7.*

Based on the data presented in Table 2, there is a slight decrease in interest in attending religious education lessons in the 2021/2022 school year compared to 2019/2020. Attendance for Catholic religious education decreased by 1.1 percentage points, and Evangelical religious education saw a decline of 1.4 percentage points. Conversely, there was a 1.5 percentage point increase in the number of pupils attending ethics lessons.

Conclusion

It seems that religious education in German state schools is currently grappling with two major challenges. First, the secularization of society is leading to a declining interest among young Germans in developing their own religiosity or spirituality. Second, young people are increasingly turning to non-Christian religions for answers to questions that are important to them.

The trend of leaving the Church in Germany has reached the highest level in history. In 2019, 540,000 people departed from both

the Catholic and Protestant Churches. By 2021, this number had risen to 600,000. Projections suggest that by 2060, the combined membership of both Churches could be halved, leaving around 22 million members compared to the current total of 44 million (*Die Zukunft der Kirchen...* 2022: 2). This sharp decline may result in the erosion of Christian traditions and the diminishing role of the Church as a social institution, as it will represent a steadily decreasing number of members. The disappearance of Christian traditions may be important in the context of religious education, since this trend may potentially lead to a reduced interest in denominational religious education among students, particularly if support from their families wanes.

The secularization process is also accompanied by a rise in religious pluralism, which is the aftermath of individualization and the influx of migrants from various religious backgrounds. Germany has become increasingly multi-religious, with a notable presence of religious minorities (*Die Zukunft der Kirchen...* 2022: 2). Currently, Muslims represent the largest religious minority group, with the Federal Ministry of the Interior (Bundesministeriums des Innern und für Heimat), estimating between 5.3 and 5.6 million Muslims (primarily Alevis) living in the German Federal Republic, which constitutes approximately 6.4% to 6.7% of the population (cf. <https://www.bmi.bund.de/DE/themen/heimat-integration/gesellschaftlicher-zusammenhalt/staat-und-religion/islam-in-deutschland/islam-in-deutschland-node.html> [accessed 23.06.2023]). Additionally, there is a growing interest in alternative faith communities, including esotericism, alternative healing practices, meditation, and yoga (cf. https://www.remid.de/info_zahlen/verschiedene/ [access 23.06.2023]).

Bibliography

- Albert M., Hurrelmann K., Quenzel G., Kantar (2019). *17. Shell Jugendstudie. Eine Generation meldet sich zu Wort*, Weinheim: Beltz.
- Albert M., Hurrelmann K., Quenzel G., TNS Infratest Sozialforschung (2015). *17. Shell Jugendstudie. Jugend 2015. Eine pragmatische Generation im Aufbruch*, Hamburg: Deutsche Shell Holding GmbH.
- Auswertung Religionsunterricht Schuljahr 2019/20* (2021). Berlin: Sekretariat der Ständigen Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland.

- Auswertung Religionsunterricht Schuljahr 2021/22* (2022). Berlin: Sekretariat der Ständigen Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland.
- Die Zukunft der Kirchen – zwischen Bedeutungsverlust und Neuverortung in einer vielfältigen in einer vielfältigen Gesellschaft Ergebnisse des Religionsmonitors 2023 – eine Vorschau* (2022). Gütersloh: Bertelsmann Stiftung.
- Ostrowska B. (2006). “Aksjologiczne podstawy wychowania,” [in:] B. Śliwowski (ed.), *Pedagogika. Podstawy nauk o wychowaniu*, vol. 1, Gdańsk: Gdańskie Wydawnictwo Psychologiczne, pp. 391–415.
- Religion. Bildungsplan. Grundschule – Oberschule – Gymnasium Jahrgangsstufen 1–13* (2014). Bremen: Senatorin für Bildung und Wissenschaft.
- Spielhaus R., Štimac Z. (2018). “Schulischer Religionsunterricht im Kontext religiöser und weltanschaulicher Pluralität,” *Aus Politik und Zeitgeschichte. Zeitschrift der Bundeszentrale für politische Bildung*, vol. 68, no. 28–29, pp. 41–46.
- Zur Situation des Katholischen Religionsunterrichts in der Bundesrepublik Deutschland. Bericht der Kultusministerkonferenz vom 13.12.2002.* (2002). Berlin: Sekretariat der Ständigen Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland.
- Zur Situation des Unterrichts in den Fächern Ethik, Philosophie, Lebensgestaltung-Ethik-Religionskunde (LER), Werte und Normen in der Bundesrepublik Deutschland. Bericht der Kultusministerkonferenz vom 22.02.2008 i. d. F. vom 25.06.2020.* (2020). Berlin: Sekretariat der Ständigen Konferenz der Kultusminister der Länder in der Bundesrepublik Deutschland.
- Zusammenfassung. 17. Shell Jugendstudie. Jugend 2015* (2015). Hamburg: Deutsche Shell Holding GmbH.

Internet resources

- https://www.gesetze-im-internet.de/gg/art_4.html [access: 7.05.2023].
- https://www.gesetze-im-internet.de/gg/art_7.html [access: 5.06.2023].
- https://www.gesetze-im-internet.de/gg/art_140.html [access: 1.06.2023].
- <https://de.statista.com/statistik/daten/studie/264229/umfrage/lebenseinstellung-bedeutung-von-religion-und-fester-glaubensueberzeugung/> [access: 7.05.2023].
- https://ec.europa.eu/eurostat/databrowser/view/hlth_ds040/default/table?lang=de [access: 7.05.2023].
- <https://www.bpb.de/kurz-knapp/zahlen-und-fakten/soziale-situation-in-deutschland/145148/religion/> [access: 8.05.2023].
- <https://www.shell.de/ueber-uns/initiativen/shell-jugendstudie/ueber-die-shell-jugendstudie.html> [access: 10.05.2023].
- <https://www.shell.de/ueber-uns/initiativen/shell-jugendstudie/alle-schaubilder-und-grafiken.html> [access: 31.05.2023].

<https://de.statista.com/statistik/daten/studie/507536/umfrage/wertorientierungen-von-jugendlichen-in-deutschland/> [access: 31.05.2023].
<https://de.statista.com/statistik/daten/studie/507464/umfrage/wertorientierungen-von-jugendlichen/> [access: 25.05.2023].
<https://de.statista.com/statistik/daten/studie/1073241/umfrage/wichtigkeit-des-glaubens-an-gott-bei-jugendlichen/> [access: 26.05.2023].
<https://www.katholisch.de/artikel/23265-christliche-jugendliche-in-deutschland-glauben-immer-weniger-an-gott> [access 31.05.2023].
<https://bass.schul-welt.de/5125.htm> [access: 2.06.2023].
https://bildungsserver.berlin-brandenburg.de/fileadmin/bbb/unterricht/rahmenlehrplaene/Rahmenlehrplanprojekt/amtliche_Fassung/Teil_C_Ethik_2015_11_10_WEB.pdf [access: 15.06.2023].
<https://mbjs.brandenburg.de/bildung/weitere-themen/lebensgestaltung-ethik-religionskunde-l-e-r.html> [access: 15.06.2023].
<https://www.kmk.org/themen/allgemeinbildende-schulen/unterrichtsfacher/religion-ethik-philosophie.html> [access: 20.06.2023].
https://www.remid.de/info_zahlen/verschiedene/ [access: 23.06.2023].
<https://www.bmi.bund.de/DE/themen/heimat-integration/gesellschaftlicher-zusammenhalt/staat-und-religion/islam-in-deutschland/islam-in-deutschland-node.html> [access: 23.06.2023].

CORRESPONDENCE ADDRESS:

Aleksandra Sander
University of Szczecin
Institute of Pedagogy
e-mail: aleksandra.sander@usz.edu.pl